The LAW Established BY THE GOSPEL

OR,

A Brief DISCOURSE, wherein is Asserted and Declared, the Great Honour which is put upon the **Law** of GOD, in the **Gospel** way of JUSTIFICATION by Faith alone.

Being
The Substance of A

SERMON

Preached on the Lecture in **Boston**, *September* 20. 1694.

By *SAMUEL WILLARD*,
Teacher of a Church there.

Math. 5. 17. *Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but fulfill.*

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Christian Readers.

THE Case handled in the following Discourse is of as great Moment as almost any thing that I know of; a right understanding of this Truth is necessary, & the disputes of the present times call unto a more accurate and distinct enquiry into it. The danger is great, whiles some in pretence of honouring free Grace, despise the Command, and open a door of Licentiousness; and others to avoid this, verge as much to the Contrary extream; and bring in a New-Covenant of Works: the keeping a due distance between both of these is a Christians wisdom: which is done, when we give to the LAW what is it's due, and to GRACE that which belongs to it. If what is here offered, may Contribute any thing to the Information, or Establishment of any so as to help them to steer steady between these Rocks; the Publication of it will not be unseasonable: which that it may, I Commend it to the Divine Blessing,

who am,

Your Servant for CHRIST'S sake,

S. WILLARD.

The LAW Eſtabliſhed by the GOSPEL.

Rom. 3. 31.

Do we then make the Law void through Faith? God forbid? Yea, we Eſtabliſh the Law.

THE Principal Scope of the *Doctrinal* part of this *Epiſtle*, is to aſſert, prove, and vindicate the great *Article* of the Chriſtian Religion, Viz. *Juſtification by Faith in Jeſus Chriſt*; in Oppoſition to the Heterodox Doctrine of Juſtification by the works of the Law: Though, in the proſecution of this, the other Fundamentals of the Goſpel are excellently introduced and handled. Among other things he removes thoſe blocks out of the way, at which men were apt to ſtumble, by an-

ſwering of thoſe Objections that ſeemed to caſt Reflexion on this Truth, and were accordingly improved by the falſe Teachers to Calumniate it withall, thereby to prejudice the newly Converted Chriſtians at it. One of theſe Cavils our Apoſtle obviates in our *Text*; where it is briefly propoſed and replied unto. The queſtion he ſtarts is, *Do we then make the Law void through Faith?* The great offenſe which the Jews took at Chriſt and his Evangelical Doctrine, was an Opinion they had imbibed, that it was ſubverſive of the Law, under which they were born and Educated, and this they were not able to bear: and becauſe they expected, according to the received erroneous Opinion that had then gotten footing among them, their *Juſtification* by by the works of the Law perſonally performed, they could not endure to hear of Juſtification by Faith alone in Chriſt, becauſe it did directly militate againſt that Tenent: for which cauſe they reſolutely rejected Chriſt, and bitterly Perſecuted his followers. Hereupon, many Judaizing Chriſtians, partly in a miſtaken zeal, for want of a right underſtanding of this point, partly *to avoid Perſecution*, which was raiſed principally on this account, were very much unſetled in reſpect of this Article. From hence the falſe Teachers took Occaſion to inſinuate their Pernicious Doctrines, tending to the ſubverſion of the Goſpel, and grievous Scandalizing of the Apoſtles,

postles, not only among the *Jews*, but the *Gentiles* too, as Paul makes his complaint in the *Epistle* to the *Galatians*. He therefore starts the question that so he may reply upon it, and remove the Scandal with which the Doctrine of Justification had been injuriously aspersed. The word here Translated to *make void*, signifies to render a thing *idle*, *unprofitable*, *vain*, *or of no use*; and this must needs be an heavy charge, if true, with respect to the Law which was given by God Himself unto men, and must carry in it an high reflection upon his both Wisdom and Goodness, in bringing man-kind under a Law that is vain and unprofitable. Our Apostle therefore makes a double reply to it. (1.) By way of greatest detestation; *God forbid*: in the *Greek*, it is, *Let it not be*; and is affirmed to be an usual form of speech then in custome, by which men were wont to express their abhorrence of a thing as most vile, and accounting it most injurious to be charged with it. *q. d.* I detest the very mention of such a thing, and look upon it to be no less than Blasphemy. (2.) By asserting the contrary to this as a Truth, *Yea, we establish the Law*. The *Greek* word signifies *to make a thing to stand to ratify or confirm it, to set it upon its basis*: *q. d.* we give the Law the greatest honour that may be. The only thing here to be enquired after is, what *Law* the Apostle intends in our *Text*, and out of doubt one of these two must needs

be deſigned, Viz. either the *Moral Law*, or elſe the *Moſaical Pædagogy*, in which there were adjoyned to the Law Moral, the *Ceremonial* and the *Judicial*, which was given by God to the Nation of *Iſrael*, to be obſerved by them. In which latter ſence *Paul* moſt frequently uſeth it in his Epiſtles, though ſometimes with a more particular aim at the *Moral*, and elſe where at the *Ceremonial* part of it: and it may without danger be thus underſtood in our Text; though I ſhall have a more eſpecial reſpect to that which is *Moral* in the following Diſcourſe: and we may hence Obſerve this,

DOCTRINE.

The Doctrine of Juſtification by Faith in Chriſt, doth not make void the Law of God, but Eſtabliſh it.

This Obſervation is not a meerly *Theoretical* point; for indeed there are no ſuch in Divinity; but highly practical, the right ordering of our Converſation being very eminently concerned in it. Nor is the Calumny at an end, but the clamour ſtill continues, and invectives from time to time ſpread abroad againſt us, as if, becauſe we are not profeſſedly *Arminians*, we muſt needs therefore be *Antinomians*; or as if we did caſt great contempt upon the Command,

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because we deny our Obedience to it to have any ingrediency into our *Justification*: and thereby open a door not of Gospel *Liberty*, but to all manner of *Licentiousness*; and not only give men leave, but offer them the greatest encouragement to live as they list. Nor is it less on the other side, as if because we give to the *Law* its Authority and usefulness in Gospel times, we went about to undermine the *Gospel*, and bring the Children of God under a *Yoke of bondage* from which *Christ hath freed them*: for the removal of both these, and clearing up of the Gospel Truth in this respect, there may this Case of Conscience be briefly discussed, Viz.

Quest. *Wherein the Doctrine of Justification by Faith alone doth Establish the Law?*

Ans. In the resolution of this, I shall briefly pass over the Consideration of the *Pædagogy of Moses*, in which the Cerimonial Law was added to the Moral: Of the Abrogation of which *Pædagogy*, with respect to the *Ceremonial* part of it, I know not that there is now any dispute among understanding Christians; the Gospel being so full and clear in the asserting and proving of it. Yet notwithstanding, the Doctrine of Justification by *Faith* in Christ, doth in no wise declare that to have been a vain Law, and of none effect; but acknowledgeth to it the whole honour

honour that God hath put upon it. We read in, *Rom.* 10.4. *Chriſt is the end of the Law, for Righteouſneſs, to every one that believeth*; and this refers to the Law given by *Moſes*; from whence we infer, *That that Law had a proper aim at Chriſt, and Juſtification through his Righteouſneſs, by faith in him.* Chriſt was directly and intentionally the deſign of it. It was given on purpoſe to point out a *CHRIST* to his People. As ſoon as mans *Apoſtaſy* had brought him into a neceſſity of a Saviour, without whom he muſt periſh for ever; there was a Gracious diſcovery made of one to fallen man, in that Precious Promiſe, *Gen.* 3 15. But there was a long tract of time to paſs between the Promiſe of this Saviour, and his coming in the fleſh to accompliſh the work he was deſigned for: and leaſt this *hope deferred* ſhould make them to *faint*, God would that his People ſhould, in the mean time, have ſomething to ſhadow him out to them, for the help of their Faith, and among other means, this Law was one. It was therefore unto them *a vailed Goſpel, in which the Perſon, Natures, Offices, and Work of Chriſt were repreſented.* Here then let us Obſerve.

1. *That Law was to ſhew them their abſolute need of an Expiatory Sacrifice to take away the guilt of ſin from them.* It was to convince them of ſin; hence we read, *Heb.* 10.3. *In theſe Sacrifices there is a remembrance of ſins.* There were hereupon in

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that Law many *Ceremonial* uncleannesses by a positive Command, added unto such as were in themselves *Moral*, which was to give them a deeper Conviction of sin: and this Law requiring an Offering upon the breach of any Precept Moral or Ceremonial, under a severe threatning of being *cut off from their People*, in case of the Omission, told them, that the wrath of God certainly abode on them, except they obtained an Interest in, and applied themselves accordingly unto another who might make an Atonement unto God for them. It said that they could not satisfy the Justice of God for their own sins, so as to obtain a discharge from the guilt of them, by any righteousness of their own, but must have a *Sacrifice* to do it for them, else the Condemnation must abide upon them. The Sacrifice was to be presented, their sins must be laid on the head of it, they must be confessed over it, it must then be slain, and its blood sprinkled and powred out, and we are told *Heb.* 9.22. *Without shedding of blood there is no remission.*

2. *It was also to give them good hope of obtaining pardon through the offering of another.* It was to encourage them not to despair of Pardon of sin, and peace with God, notwithstanding the guilt of sin, and sence of Gods wrath lying heavy upon them. The *Moral Law* was given with *Thundrings and Lightnings* very terribly; but the *Law of Sacrifices* came in to relieve them against

thoſe amazing terrors: It told them indeed that their hope was not, could not be in any righteouſneſs of their own; it had a direct aim at driving them out of themſelves, and letting them know that if ever they were pardoned, it muſt be in the vertue and efficacy of the *Sacrifice* that was offered for them; but it gave them all encouragement to look for it in that way: it ſaid that God had found out a way in which they might eſcape his wrath; that he had provided a *Ranſom* for them, that they need not *die*: we ſhall find that whatever Confeſſions they made of their ſins, and what ever repentance they teſtified, there muſt be a Sacrifice added thereto, and it was upon that, and not before it or without it that God accepted of them, and witneſſed to his forgiving them. We therefore find, that when God appointed the Sacrifice for this or that Tranſgreſſion, he annexeth the promiſe of pardon to the performance of theſe rites; that then is the burden of all, *Lev* 4.26,--31-- *ult.* & 5.10,13,16,18. *And it ſhall be forgiven them* This was to convince men of there own inability to make ſatisfaction to God for ſin, of the indiſpenſible neceſſity of ſuch a Satisfaction; and withall to tell them, that there was ſuch an one provided for them.

3. *That the whole vertue of all this flowed from Chriſt.* It was not any innate vertue in the Ceremonies and Sacrifices themſelves that did profit thoſe

those who used them: they had no saving vertue, *exopere operato*, they that meerly relied on them, and looked no further for their help, *Offered vain Oblations*; and on that account God so often, in the Prophets, blows upon their Sacrifices. They did not of themselves *purge away sin*, or remove the guilt of it; for it was not in them so to do; they had not that in them which could appease the Justice of God, or answer the sentence of the Law which was out against sin. *Heb.* 10.1. *The Law can never with these Sacrifices make the comers thereto perfect.* And *Verse* 4. *It is not possible that the blood of bulls and of goats should take away sins*; and *Chap.* 9.9. *Were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the Conscience.* All the vertue in them then was, as they were Ordinances of God, and had a reference to him that was to come, whom they did represent, and were dark signes of; for this reason, they that offered them were to exercise faith on him, that so they might become influential after a Sacramental manner; upon which account they are called *the shadow of things to come*, *Heb.* 10.1. And Christ was the substance: their whole Efficacy depended upon his institution and blessing.

4. *Hence, by believing on Christ alone for Justification, the aim and end of that Law is attained.* For this was the very ultimate Scope and design of it. God gave it to his People for the time

meerly with an eye to this : and they,and onely they who were by it helped to and in the Faith of Chriſt, complied with the mind of God in it. Now,becauſe that Law was only to ſerve to this end and purpoſe,till Chriſt himſelf ſhould come in the fleſh,and offer up the real Sacrifice for the appeaſing of Gods anger,whereof theſe were but the Types and Repreſentations ; hence, though this Law be now laid aſide, as being of no further Service for the People of God, yet it is with an honourable remembrance of it,as having been an excellent inſtrument in the hand of the Spirit of God,for the Salvation of *Old Teſtament believers* by Jeſus Chriſt. Though ſince he hath taken away the *Vail*, it be now antiquated, and becauſe the Sun is riſen, the ſhadows are fled ; and there being no need of any more repreſentative offerings, ſince he hath offered up that which is the ſubſtance of them ; which is every way ſufficient for our Salvation ; yet it ſtill retains the memory of having once been a precious Ordinance of God.

But I paſs from this to the Conſideration of the *Law Moral*; which was given to man at the beginning, as ſoon as God had Created him, to be a Rule of Righteouſneſs unto him ; and according as he behaved himſelf towards it,by Obedience or Diſobedience, ſo was he to ſtand or fall : and that which is here to be made evident is,

is, **That the Doctrine of Evangelical Justification is so far from vacating this Law, that it defers to it the greatest honour that can be thought of:** And whiles we deny our works at the best, whether of Morality, or of true Sanctification to have any ingrediency into our Justification before God, we are so far from undervaluing the Law herein, that we do indeed acknowledge it in its dignity: yea that in no way do we undervalue the Law, but acknowledge it with all its due respect. For the more distinct clearing up of this Assertion, and thereby giving a satisfactory resolution of the case in hand, let us Observe, that *there is a threefold usefulness of the Law Moral*, two whereof relate to man under the Consideration of that Relation which he bare to the *Special Government* of God at the first, and when he was in his uprightness; the other hath respect to him Considered as in his Apostate condition, and we shall find all these to be ratified and established by the *Doctrine of Gospel Justification by Faith*, and that which is acknowledged to be usefull, is not made in vain: vanity is the the loose of the end which a thing is designed for, but the Law attains all its ends in this way. Let us then take the account of them, and how they are hereby complied withall.

1. *The Law was at first given to man in a Covenant way with its Sanctions.* God not only gave it to be *mans Rule*, of which we may take notice

anon ; but alſo to be the *Rule of his own Relative Juſtice*, in his proceeding with man, in his *Government* over him. It was therefore the Law of *Special Government* : and that it might be adapted to this purpoſe, there was annexed to it, a promiſe of a conſtant life of happineſs in caſe of mans perfect Obedience to it ; and a threatning of all miſeries on the ſuppoſal of his diſobeying it: and accordingly there was a double *Sacrament* added in the Ratification of it, *Viz. The tree of Life, and of Knowledge*, theſe were ſet as Seals to the Covenant, to ſignify that God would undoubtedly ſtand to the terms of it ; that he was in earneſt, and had obliged himſelf to ſee to the accompliſhment of the terms of it. Now the Doctrine of Juſtification by Faith fully Anſwers this end of the Law to the utmoſt extent of it, as will be manifeſt by the following Concluſions.

1. *That fallen man hath by ſin forfeited the good of the promiſe, and procured to himſelf the evil of the threatning in the firſt Covenant.* The life that was therein promiſed was engaged to perfect Obedience to the whole Law, but man hath not obeyed at all, and on that account his claim to life is gone ; he can make no challenge at all of it, the threatned death was againſt all diſobedience, even the leaſt defect in the performance of it therein required ; and he hath diſobeyed, and on that account is fallen under the efficacy of the threatning.

threatning. Hereupon, for fallen man to be personally under the Law, and under the Curse of it are inseparable, *Gal.* 3.10. *Whosoever is of the works of the Law, is under the Curse.* And this is the true state of every one of Adams Posterity as they come into the World, and as long as they abide in their natural state, and now the Justice of God stands armed against them with vengeance, and is ready to fall upon them, and execute on them all that wrath unto which they are sentenced by the Law.

2. *Hence there is a double Righteousness requisite for the Justification of fallen man.* There are two things requisite for the entire *Justification* of one who stands upon his trial, *Viz. The acquittance of him from Condemnation, and the declaring of him to be a Righteous Person*; that so he may both escape the misery he was in hazard of, and be invested with happiness according to the Law: and in the declaration of both these, the Law of Righteousness must be regarded, otherwise the sentence cannot be righteous; to this end there must be a perfect *active Obedience to it*, every way Commensurate to all the Commands of it, or else he is not righteous: and there must be a *full Satisfaction* given for all the Offense that hath been given by any Prevarication or departure from it, else he remains under the Condemnation of it: and if there be not both of these found for him, and belonging to him, before,

fore, or in order to his being Justified, the Law is superseded, and trampled upon; it is neglected and so made void, which must not be, for so Justice would suffer, which it ought not to do. We shall therefore find both of these put together, *Rom.*3.26. *That he may be just, and the justifier of him that believeth in Jesus Christ.*

3. *That fallen man cannot personally answer either of these two, much less both.* He cannot perform, for the future that perfect Obedience which is required by the Command; and this by reason of the *Impotency*, and the *Enmity* that he is under the efficacy of. He hath lost all his strength, and is not now able to perform any one duty as it ought to be done, and therefore is said to be *without strength*, *Rom.* 5.6. which is the condition of every man in his natural state. He is also acted by a Spirit of malignity against the Law, *Rom.*8.7. *The carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be*: and although in Conversion the man is renewed again, yet it is but in part, and he hath not attained to be sinless, nor ever will in this life; 1 *Joh.*1.8. *If we say we are without sin, we lie, and the truth is not in us.* So that if the best duties of the most holy meer man upon earth, should be accepted for his Justification, the Law must so far depart from its rigour, as to abate him these great imperfections

perfections that it allows not; and thus it must not do, for, *Matt.* 5.18. *Till heaven and earth pass, one jot or tittle shall no wise pass from the Law, till all be fulfilled.* Nor yet can he make Satisfaction to the Justice of God for his sin, the guilt whereof he hath contracted to himself, not by his *active Obedience* to the Law, in as much as he cannot come up to, much less can he ever do that which the Law requires, besides, *the transgression of the Law is not satisfied for by doing, but by suffering.* Not by *passive Obedience*, or undergoing the penalties denounced, because sin is against an Infinite Object, and hence eternal sufferings are in the threatning, according to the Language of the word of God: and the reason is because the sufferings of a meer Creature are not sufficient to discharge the debt: otherwise, *Eternity of the duration is not Essential to the punishment*, for the Son of God undertook it, discharged it, and is delivered from it.

4. *That faith in Jesus Christ, fully answers all this Righteousness thus required in the Law of us.* We read, *Rom.* 3.21,22. *The Righteousness of God without the Law is manifested, even the righteousness of God which is by faith in Jesus Christ, unto all, and upon all that believe.* Justice in this way hath all the Satisfaction that it doth or can demand, whiles the Grace of God is withall exalted in the Justifying of a sinner, according to, *Psal.* 85.10. *Mercy and Truth are met together,*

righteouſneſs and peace have kiſſed each other.

This may be opened and confirmed in theſe four Concluſions.

1. *That the righteouſneſs of Chriſt fully anſwers the Law in its demands.* He hath *fulfilled all righteouſneſs*, for he tells us that it behooved him ſo to do, *Matt.* 3.15. Upon this account he is called *Jeſus the Righteous*, 1 *Joh* 2.2. He was in his *Incarnation made under the Law*, to that end that he might be capable of paying all that Obedience to it which it required, *Gal.* 4.4. He therefore not only aſſumed an Humane nature, but *the ſeed of Abraham*, *Heb.* 2.16. *i. e.* He became one of the ſtock or lineage who were concerned in the firſt Covenant, and unto whom the Law of it did extend: and in this nature thus Conſidered did he pay a double Obedience to the Law under the which he had ſubmitted himſelf; and both of them were compleat. In his *Active Obedience* he did whatſoever the Law required, he had no *Spot* of *Original ſin* in him, nor had he any *Blemiſh* upon him, contracted by *Actual ſin*; he therefore fully pleaſed his Father in every thing; which he not only atteſted to when he entred upon his Publick Miniſtry at his *Baptiſm*, *Matt* 3.17. But alſo in his *Transfiguration*, when he was at the latter end of it, and ready to lay down his life, *Chap.* 17.5. We have a character given of him, *Heb.* 7.26. *Holy, Harmleſs,*

Harmless, Undefiled, separate from sinners, and he answered it in all respects, for *He did no sin, neither was guile found in his mouth*, 1 *Pet.* 2. 22. And in his *Passive Obedience*, he suffered whatsoever Justice denounced against man for sin; he underwent the whole essence of the punishment which the Law had Ordained; he bare the wrath of God, he was *made a curse*, *Gal.* 3. 13. He *made his Soul a Sacrifice for sin*, *Isa.* 53. 10. And in these two, he compleatly answered all the demands of the Law.

2. *That this Righteousness of Christ was not for Himself but his People.* He did not accomplish it on his own personal account, but in their stead. We read, *Dan.* 9. 26. *Messiah shall be cut off, but not for himself.* And the Prophet fully Observes that all that he went through was with regard to us, in, *Isai.* 53. *He hath born our griefs, and carried our sorrows*, Verse, 3. *He was wounded for our Transgressions, &c.* Verse, 5. *By his knowledge shall my righteous Servant Justify many: for he shall bear their iniquities*, Verse, 11. As for his *Active Obedience*, although, being a man and under the Law, humane Obedience was due to it from him; and indeed, if he had not been so, he could not have answered the Law; yet the Manhood of Christ was not a distinct Person from his Godhead, in which he differed from other men, but it was the Manhood of the

Son of God the ſecond Perſon in the ſacred Trinity, and was accordingly ſwallowed up in his *Perſon*, who owed no Obedience to the Law, as being above it; nor to take a nature upon him in which he might ſo obey; he therefore did it in our ſtead, who were not able to do it for our ſelves. And as to his *Paſſive Obedience*, He could not deſerve to ſuffer the wrath of God, as the penalty of the Law, in a way of Juſtice, upon his own account: for that pronounceth the threatning againſt none but delinquents or tranſgreſſors; but he, having neither Original ſin, nor Actual tranſgreſſion wherewith he might be charged; yea, having actually Obeyed, and thereby compleatly anſwered the condition of the Covenant promiſe, ſo the reward of Life was due to him, and then he could not deſerve to ſuffer upon his own ſcore; for, for the ſame Perſon on his own account to fulfill the condition of the promiſe, and to come under the condition of the threatning are incompatible. It was therefore for his People that he went through all this; *Gal.*2.20. *Who loved me, and gave himſelf for me.* 2 Cor. 5.21. *Who was made ſin for us, who knew no ſin.* And in this regard he is called our *Surety*, *Heb.*7.22.

3. *That this Righteouſneſs of Chriſt is ſufficient to ſatisfy the Law for them in all reſpects.* It was not only enough to have done for himſelf, had he needed

needed it, but there is vertue and value enough in it to procure for us all that is requisite to our entire Justification; even for as many as he shall see meet to apply it unto, the efficacy of it is vastly extensive; nor is it exhausted by all that is laid out upon all the Elect. As to the *Condition* upon which the good and happiness which was exhibited in the Promise of that Covenant, he hath fulfilled it perfectly, as hath been already evidenced; he hath done that which had life engaged to man upon his doing of it; and as to the other *Condition* on which death was threatned, he hath suffered for sin, as our surety, till he was discharged. *Justice* it self which had him in durance, and under the sentence, hath set him at liberty, and his *Resurrection* was a glorious testimony of it, in that it was after he had stood to answer for us, and born the penalty which was due to us, according to, *Rom* 4. 25. *Who was delivered for our Offenses, and raised again for our Justification.* Now the sufficiency of this to respond for us appears in the value of it, and that is *Infinite*; it being the Obedience of an Infinite Person, though in a finite nature, it is therefore called the *Blood of God*, *Acts* 20.28. And that is asserted of his thus offering up of himself, *Heb.*10.14. *By one Offering he hath perfected for ever them that are Sanctified.* And indeed, there was no other way in which the Law could possibly be so magnified as in this. The *Justice* of

God never ſat in ſuch ſtate and Majeſty, as when it Arraigned, Condemned and did Execution upon the Lord of life and glory ſtanding in our ſtead, and taking on him to anſwer the Law for us. God herein ſhewed what a precious value he put upon his own Law ; in that he ſmote his fellow, ſpared not his own onely begotten Son, when he ſtood Obnixious to it by becoming our ſurety. All the ſufferings of all the damned do not put ſuch a luſtre upon it as this doth : needs then muſt it have enough in it altogether to juſtify as many as come to partake of an intereſt in it.

4. *That Faith entituleth us to this Righteouſneſs.* The New-Covenant tenure, on which all that Chriſt did and ſuffered becomes ours, is by believing on the Son of God. This indeed is no Article in the firſt Covenant, nor needs it to our being benefited by it ; Chriſt as ſurety for us, reſponded that in our name, and ſo it is in his hands for us ; but there muſt be a way of Conveyance by which we may be actually benefited by it ; and thus is it. Jeſus Chriſt is the next and immediate Object of that Faith which is in the Goſpel required for our Juſtification ; and one great deſign of his offering himſelf in our ſtead, was that he might have this benefit to convey to us, on which account he is ſaid *to be our Juſtification*, 1 *Cor.* 1. 30. And that he may be

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so unto us, his Righteousness is exhibited for us to embrace that so we may have it made ours; for, without a righteousness there can be no Justification; for that must be that upon which such a sentence proceeds; now we have none of our own that will do, our best is ragged, and polluted; it will not bear a Law tryal; whereas that of Christ is perfect, and the Law hath no exceptions to make against it: but it will not stand to Justfy any but those whose it is. It is not its meer sufficiency, but the Application of it, that will benefit the person. Now the Gospel invites us to accept of Christ on the terms proposed in it, and tells us that so his Righteousness shall be ours; and this is done by believing on him; and for this Reason, we are told, *Rom* 4 5. *That to him that worketh not, but believs on him that Justifieth the ungodly, his faith is accounted for Righteousness.* Not that faith it self doth answer the Law, for there is no such clause in the whole Law that engageth the life of that Covenant to believing; but because in and by believing we accept of Christs Righteousness on Gods offer, and thus it becomes ours by imputation, and is every whit as pleadable by us at Gods Bar, for our Justification as if it had been our own personal, performed by us, it being that of our surety for us, and done in our name; and this is called *the Righteousness of God by faith*, *Phil.* 3 9. It is of God both because it is of his providing,

providing, and becauſe he who wrought it out is a Divine Perſon: and it is ſaid to be *by Faith*, becauſe ſo it comes to be applied to us. So that though God Juſtifies us *freely by his Grace*, in as much as he reckons the Righteouſneſs of his Son to us on our believing, without any merit in our faith: yet he doth it in ſuch away as the Law hath its compleat Satisfaction, and the Juſtice as well as the Mercy of God is made to ſhine forth in it Illuſtriouſly, becauſe he doth it with a regard to the Righteouſneſs of Chriſt which he performed in our ſtead, according to the tenour of the eternal compact; we are therefore told, 1 *Joh.* 1.9. *If we confeſs our ſins, he is faithfull & juſt to forgive us our ſins.* Thus Juſtification by faith in Chriſt, eſtabliſheth the Law conſidered as a Covenant in reſpect to ts Sanctions.

2 *The Law was given to man at firſt to be the Rule of his whole Life.* This alſo refers to the Conſideration of *Special Government*, in the which God ſet before man a way in which he ſhould ſerve to his end. If we conſider the Law by it ſelf, abſtracted from the Sanctions added to it, by which it paſt into a Covenant of works, ſo it was accommodated to the Humane nature, being every way ſuited to his frame and conſtitution: and God gave it to man to be an everlaſting Rule to direct him in all things; and it is

mans both duty and wisdom to conform to it accordingly, *Job* 28.28. *To man he said, the fear of God is wisdom, and to depart from evil is understanding*. Now though the *Apostasy*, having robbed man of Gods Image, or those created Graces of Sanctification, by which he was furnished for conformity to this Law, hath rendred him unable to perform by himself the Obedience required, so as to answer it as a Covenant, and to stand for his Justification in the sight of God: and on this account God hath provided another for him, which can only be his by Imputation, else his Salvation had been a thing desperate, and never to have been hoped for; yet this faith doth not make void the Law as a Rule to men, according to which they ought to order their whole Conversation in this world; nor doth it discharge them from the duty of Obedience which they owe to it, but it requires it. God hath not repealed the Command, although he hath provided to take off the Curse from men, in the way before pointed: and though the Gospel encourageth men to believe for Gods acceptance of that Obedience which is sincere, notwithstanding all its adherent imperfections; yet it enjoyns him to practice conformity thereto; and thus also it establisheth the Law. For,

1. *The Gospel, which is the Rule of our Faith, requires our Obedience to God, as we hope for eternal*

life. I might here be endleſs in counting up New Teſtament inſtances for this. See, *Rom.* 8.13. *If ye live after the fleſh ye ſhall die.* Heb.12. 14. *Follow holineſs, without which no man ſhall ſee God.* 1 Joh.3.3. *He that hath this hope in him, purifieth himſelf as he is pure.* Yea, this is the very teaching of the Goſpel, expreſſed in, *Tit* 2.11,12. *The grace of, &c. i. e.* the Goſpel of Grace, *teaching us that denying ungodlineſs and worldly luſt, we ſhould live ſoberly, righteouſly and Godly in this preſent world.* The Goſpel no where encourageth men to neglect themſelves, to take no heed to their ways, but live as they liſt, and indulge themſelves in the ſins whereby their fleſhly luſts are gratified, upon the account of their believing in Chriſt for his Righteouſneſs to Juſtify them, but it every where diſclaims it, as a thing contrary to the deſign of it, and the Apoſtle looks upon the very mentioning of ſuch a thing with utmoſt deteſtation, *Rom.*6 1,2. *What ſhall we ſay then? ſhall we continue in ſin that grace may abound? God forbid.*

2. *All the duties of the Moral Law are of the matter of the Obedience required by the Goſpel.* It is true, *Repentntance towards God*, and *Faith in Jeſus Chriſt*, conſidered as they are terms of the New-Covenant, unto which the promiſe of ſpecial mercy is annexed, are purely Evangelical; and how far they are, as Commanded by God, referible to the Moral Law, I now diſpute not:

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But this is observable, that the whole Decalogue is reinforced in the *New Testament*, not meerly to shew men their impotency, but to direct them in their present duty; and all the several Precepts of it are there urged upon believers, and they are Commanded to obey them, as they are the Subjects of the Gospel dispensation. This needs not to be particularly exemplified, being obvious to all such as are Conversant in the Scriptures, and particularly in the Hortatory part of the *Apostolical Epistles*, in the which we shall find all the duties of the Law, both towards God and our Neighbour inculcated; and we read, *Jam.* 1.25. *Whosoever looketh into the perfect Law of liberty, and continueth therein, &c. this man shall be blessed in his deed.*

3. *That Jesus Christ, as our Redeemer, hath bought us for this Obedience.* True, the last end of *Redemption* is for the Exaltation of *the glory of the riches of free Grace*; but this also is a subordinate design which was aimed at by it. Christ purchased his people, that he might have a Seed to serve him, when the world lay in wickedness. Hence, not only our eternal Salvation, but also our holy living is frequently made mention of as that which he had an eye at, when he came to lay down his life for us. See for this, *Luke* 1. 74,75. *That being delivered out of the hands of our enemies, we might serve him without fear, in holiness and righteousness, all the dayes of our life.* Tit.

2.14. *Who gave himſelf for us, that he might redeem us from all iniquity, and purify to himſelf a peculiar people, zealous of good works.* 1 Pet.1. 18. *Ye were redeemed from your vain Converſation.* And upon this account, holineſs is preſt upon us, from the Conſideration of the price which was paid for us, 1 Cor.6.28. *Ye are bought with a price, therefore glorify God in your body, and in your ſpirit.*

4. *Jeſus Chriſt is to this end made our* Sanctification. Theſe two therefore are put together, 1 Cor.1.30. *Who is of God made to us, our Righteouſneſs, our Sanctification:* and they are evermore inſeparable, wherever Chriſt is one he is alſo the other: he therefore not only came to ſave us from Hell, but from our Sins two; hence he is ſaid to take them away, *Joh.* 1 29. *Behold the Lamb of God, who taketh away the ſins of the world.* And this is the reaſon rendred why he was called Jeſus, *Matt.* 1 21. *Thou ſhalt call his name Jeſus, for he ſhall ſave his People from their ſins.* He is not our Sanctification by way of imputation, as he is our Righteouſneſs, but as he is the Author of our Holineſs in us, and the Subject in whom all thoſe graces are laid up which are requiſite for our Sanctification, as in a Treaſury, from whom they are to derive unto us, that ſo we may be Sanctified by them; ſo that vertue proceeds from him to us for this end, hence that, *Joh.*1.16. *Of his fulneſs we have all received, and grace for grace.* And what is this

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Communicated unto us for, but that we may hereby be enabled again to perform true Obedience to the Law or Command of God, which we were before altogether incapable of doing? And this is by restoring of the Image of God again to us, which we had forfeited and lost in the Apostasy. This is called the new man, because it contains in it a whole body of grace; and it is said to be *renewed after God*, *Eph.* 4 24. Now if God had not designed to have Obedience to his Law paid him by those who are redeemed by Christ, this had not been necessary; the restoring of it then evidently declares what it is that he expects of us, *Viz.* that we should regulate our lives according to this principle.

5. *The Spirit as our Sanctifier, together with faith, puts all the Sanctifying graces into us.* That faith by which we believe unto *Justification*, is in it self one of the graces of *Sanctification*; and all saving graces are infused into us at once. Sanctification is an entire work as to *parts*, though it be at first imperfect in respect of *degrees*; in which regard it is called a *new man*, and *a new creature*; and in it the whole is said to be renewed, 2 *Cor.* 5. 17. *If any man be in Christ Jesus, he is a new Creature, old things are past away, behold all things are become new.* We are also said to be *Sanctified throughout, in Soul, Body, and Spirit*, 1 *Thes.* 5. 23. And what are all

theſe graces for, but to empower us for the diſcharge of the duties which are required of us; it is becauſe without them we cannot ſerve God according to the Command. It was by the loſs of them at firſt that man loſt his ſtrength, and became unable to ſerve God: this ſtrength is again reſtored to us, when theſe graces are recovered in us: and of what uſe or ſervice would they be to us, but that we may thereby be helped to ſerve God in newneſs of life? the being of them in us, needs then muſt infer this to be our duty.

6. *Faith is to carry us to Chriſt for grace and ſtrength to help us in our work.* This is certainly one ſervice about which it is to be imployed, as well as to rely upon him for Righteouſneſs: in which regard we are directed to him for ſtrength alſo, *Iſai.* 45. 24. *In the Lord have I Righteouſneſs, and ſtrength.* There is a new life which we are to live, and this is to be done by the Exerciſe of Faith, *Gal.* 2. 20. *I live by the faith of the Son of God.* And we are told, *Heb.* 10. 38. *The Juſt ſhall live by faith*, which points, not only to the life of dependence, but alſo to that of Obedience. And the Apoſtle dares not to preſume upon himſelf, but upon the ſtrength of Chriſt, *Phil.* 4. 13. *I can do all things through Chriſt ſtrengthening of me.* And the reaſon why our faith is thus to depend on him for his Aſſiſtance in helping of us ſo to doe, is becauſe there is a love in

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which it is to exert it self, *Gal.* 5.6. *Faith which works by love.* It is not an idle but a working faith which is in the Children of God, now that it may thus work, it is not sufficient in it self; for though it be an active principle, and disposed to such a manner of operation, yet it is dependent, not only for the maintaining of it in being, but also that it may exert it self, *Joh.* 15. 5. *Without me ye can do nothing*; and for this it is to be always going forth to Christ for the fetching in of fresh supplies. And what is this love about which faith is so to be conversant, but the *fulfilling of the Law? Rom.* 13.10. It therefore saith, that the Law is its Rule.

7. *Hence, the Spirit, together with faith, puts an holy fear into us; and offers motives to excite it.* Faith is frequently in the Scriptures of the Old Testament expressed by the fear of God: and the reason is, because of the inseparable concomitancy of this fear, it being a genuine fruit of faith; and the very things which it credits do serve to excite and maintain this fear in us; and we are told that it is a new Covenant blessing, for God to put his fear into the hearts of his People, *Jer.* 32.40. *I will make an everlasting Covenant, &c. I will put my fear in their hearts, that they shall not depart from me*: here then we have the end or design of his putting it into them, *Viz.* to keep them from disobedience; and what need of that, except this Obedience were required

ed of, and expected from them? It is to keep them in aw, that so the corrupt part in them may not prevail, or take advantage by their carnal security, to draw them into such things as would be displeasing to God: and to promove this God gives solemn Gospel warnings to his Children, of the danger they will certainly expose themselves to, in case by their self neglect they should be drawn away from their duty, into the transgression of his Commands. Here are also the sharp rebukes of Providence which sometimes Gods own Children do meet with in this regard; and they are exemplary, *that all Israel may here and fear, and avoid doing the like.*

8. *And the Gospel directs us to renewed acts of Repentance and Faith upon our short comings.* The Children of God, being renewed but in part, can do no duty entirely perfect, according to the tenour of the first Covenant; and having the remainders of sin in them, which is *a Law in their members, and a body of death*, often takes advantage to make Captives of them, and draw them to acts of disobedience: now all the defects in the Obedience of the Children of God are hidden under the Robe of Christs Righteousness; and there is a pardon out upon his account, to be applied to them for all their follies: but yet, as faith tells us that there is an *Advocate with the Father for us if we sin*, so it tells us that

we ought *not to sin*, 1 *Joh.*2.1. And besides, we are acquainted, that all the sins of believers themselves, which have boldness or presumption attending upon them, do make a breach between God and them, though not to their rejection, yet to their feeling of his holy displeasure, by some manifest discoveries of it: and the way to have this breach made up again is thus prescribed. And we are told, 2 *Cor.* 7.10. *That Godly sorrow worketh repentance unto Salvation not to be repented of.* Yea the very daily unavoidable imperfections of Gods Children, call for the continued exercise of Repentance and Faith: In which Repentance we acknowledge our sins, and our just deservings by them, and do with grief and hatred renounce them; and in which Faith, we go to Christ for the pardon of these, the covering of them under his Robe, and the new witnessing in us to our Justification, and for more strength to be given us to withstand the Suggestions of Satan and Solicitations of the carnal part in us. All of these things most plainly discover what a value the Doctrine of faith in Christ puts upon the Law of God *as a Rule.*

3. *The Law is, since the fall of man, made use of by God to be an help to bring men to Christ, and faith in him.* The Apostle saith, *Gal.* 3. 23, 24. *Before faith came, we were kept under the Law, shut up unto the faith; where the Law was our*

School maſter, to bring us to Chriſt, that we might be juſtified by faith. God improves the Law to drive ſinners to a Saviour; to make a Chriſt welcome, and readily accepted by them: and this is done in the work of Conviction, which the Spirit of God produceth in men, in order to their accepting of Chriſt, and thus alſo *Faith doth not make void the Law, but eſtabliſh it.*

Obſerve then,

1. *The Spirit of God by the Law* convinceth men of ſin. And indeed there is no other way to convince them of it: for ſin in its very nature bears a relation to the Law, and is accordingly deſcribed from this relation, 1 *Joh.* 3. 4. *Sin is the Tranſgreſſion of the Law.* There is therefore no other light but that which can make ſuch a diſcovery in the Conſciences of men, hence, that in, *Rom.*7.7. *I had not known ſin but by the Law.* So that if we ſhould make void the Law, we thereby wholly take away all the diſtinction between ſin and holineſs, for that is a certain truth, *Rom.*4.15. *Where there is no Law, there is no tranſgreſſion.* It muſt be by a Law that a difference is made between right and wrong. The way therefore by which the Spirit of God brings men to know themſelves to be ſinners, is by ſhewing them the *Law*, making them to ſee and know that they are under the Command of it, owing Obedience to it; and making them to ſee the face of their Souls and of their

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lives in it, as in a glass; and when they are made to compare the one with the other, they hereby come to see their own sinfull condition, which, for the want of such an Application, they were before strangers to.

2. *By the Law he convinceth them of their great misery by sin.* The Spirit of God, when he comes to apply himself powerfully to the Souls of men, is wont, not only to make them see and confess themselves to be sinners, *i. e.* transgressors of the Precept to which they owed Obedience; but to be rendred *Guilty* by their sin; which that he may do, he shews them the misery which sin hath exposed them to, and brought them under the doom of, hence that, *Jer.* 2. 19. *Know & see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God*: not only that they have so done, but that it hath made them miserable. And this he doth by discovering to them the Law in its *Sanctions*. He sets before them the *curse* that there is in it, the *death* that it meriteth against all the breakers of it; and makes them feelingly to confess that all this belongs to them, because they are guilty of the sin against which it is denounced, and are under the Law as a Covenant in their natural estate, in as much as they are not under grace, by which only they can be freed from the Dominion of the Law. Thus *Guilt* comes to be testified upon their Consciences, according to, *Rom.* 3. 19. *Whatsoever*

ſoever things the Law ſaith, it ſaith to them that are under the Law; that every mouth may be ſtopt, and all the world become guilty before God.

3. *By the Law he convinceth them of the neceſſity of their periſhing, unleſs this* guilt *be removed from them.* And this is conſequent upon the two former: for, having made him to ſee his ſin, and the Curſe of God which is out againſt him for it; he now ſhews him the righteous ſeverity of the Law, and thereby how ſtrongly it holds him bound over unto death, unleſs the Law have its full Satisfaction for him. Next to the Conviction of ſin, wrought by the Spirit of God in the man, is that of Righteouſneſs, *Joh.* 16.8. *He ſhall convince the world of ſin, of righteouſneſs.* And there is a double Righteouſneſs here deſigned, one is the righteouſneſs of his *Condemnation*, the other is the righteouſneſs neceſſary for his *deliverance.* He cauſeth him to ſee that the ſentence declared in the Law is *juſt*, and no more than his ſin deſerves, that God is righteous in denouncing of it, *Rom.* 7.12. *The Law is holy and juſt*, and that the Juſtice of God ſtands engaged to ſee to the Execution of this ſentence, according to the tenour of it, except there be ſuch a Righteouſneſs interpoſed as may fully anſwer it, and be every way as large as the Law demands; for though the Law had not this exception expreſly inſerted in it, yet the whole tenour of the Goſpel declares that it did not exclude it, for ſo it had put a bar to the poſſibility

of fallen mans Salvation, which it did not, but was a medium to the Exaltation of Gods rich Grace in it He shews man the positiveness of the threatning, *Gen.* 2. 17. *In the day thou eatest thereof, thou shalt surely dy.* Ezek. 18. 4. *The soul that sinneth, it shall die.*

4. *By the Law he shews them their utter insufficiency to offer to the Justice of God, such a Righteousness of their own, as shall answer its demands.* The Apostle tells us, *Rom.* 7. 9. *When the Commandment came, sin revived, and I died. i. e.* I found my self to be but a dead man; that all my righteousness would not save me from the death therein threatned. The Law discovers the nature of the Righteousness required in it to be *Spiritual*, and the man himself to be *carnal*, and so no ways able to comport with it, *Rom.* 7. 13. *The Law is Spiritual, but I am carnal, sold under sin.* And thus he is convinced that he can do nothing spiritually, so as the Law requires; yea that in every thing he comes short of legal perfection; *Verse* 15. and so he concludes that it is but a vain attempt for him to go about to seek the reparation of his condition by any strength of his own; and that if he have not a better righteousness than this to stand for him, he is of necessity undone for ever.

5. *By this means he makes a Saviour welcome.* It is true, that all this will not of it self recover the heart, which is full of enmity, to the Gospel

way of Salvation by Chriſt; there muſt therefore be ſomething elſe done; but the Spirit of God treats with men in a way accommodated to their nature, and to that end he ſets home theſe Convictions for this purpoſe: hear how the Apoſtle expreſſeth it, 1 *Tim.* 1.15. *This is a faithfull ſaying, and worthy of all acceptation, that Jeſus Chriſt came to ſave ſinners, of whom I am Chief.* This right ſenſe of Sin, drave him to admire and embrace the Doctrine of Salvation by Chriſt. Now,

1. *As if there were no ſin, there would be no need of a Saviour, ſo without the ſight of it, this neceſſity cannot be apprehended.* What ſaith Chriſt himſelf? *Matt.* 9 12. *The whole have no need of a Phyſician, but they that are ſick.* Hence, whiles men feel not their ſin, they enquire not after a *Chriſt*, nor is the glad tidings of the Goſpel at all welcome to them: whereupon all the urgent pleadings with them *to be reconciled to God* which are uſed, are diſregarded, and they can ſay unto Chriſt *depart from us*, and tell him they have no Occaſion for him.

2. *If there be no danger by ſin, there would be no want to be ſaved from it.* If men were not under wrath and a Curſe for ſin, they could ſee no neceſſity of ſeeking a deliverance from it: and hence ſo long as men live in a fearleſſneſs of this, thinking that all is well, and that there is no controverſy between God and them, they do not

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ſeek to fly from the wrath to come. Secure ſinners, who think God to be one like themſelves, and to approve of their ways, can have no regard to a *Chriſt*, whoſe buſineſs is to bring Salvation to them: whereas they know no need of *Salvation*, who were never touched with the fear of *Damnation*.

3. *If there were help any where elſe, Chriſt would not be regarded.* Proud men will never repair to Chriſt, till they know that relief is to be had no where elſe, and are made to ſay as, *Jer.* 3.23. *Truly in vain is Salvation hoped for from the hills; truly in the Lord our God is the Salvation of Iſrael.* Every natural man would fain be his own Saviour; and hence, *Slight Convictions do but drive men to legal Reformations, & to reſt there*: none but they that feel themſelves periſhing will cry out to him. *Now in all this the Law is acknowledged, Juſtified, magnified*; and by this way it reacheth the glorious end for which it was deſigned in the Everlaſting purpoſe of God, referring to his choſen in Chriſt. Labour we then to get this right apprehenſion of the Goſpel, and the Faith therein diſcovered unto us; and let us carefully practice according to it, endeavouring always to pay this reſpect to the Law of God: So ſhall we not be juſtly charged either with *NEONOMIANISM* or *ANTINOMIANISM*.

FINIS.